







# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

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No. 10.

## "FILIAE FIDEI."



THIS is the name adopted by an association of Catholic ladies recently organized in New York City and liberally advertised in the newspapers.

From the statement published in the *Herald* of Jan. 14th, we learn that the purpose of the "Daughters of Faith" is, "to discountenance those usages and customs that are the evident causes of the spread of moral evil in society." More particularly, the "Filiae" pledge themselves to withhold their social recognition from persons who have been divorced and remarried during the lifetime of the former spouse. Bridge whist and other forms of gambling at entertainments, the public drinking of cocktails, décolleté dressing and attendance at "Parsifal" (at \$10 a seat, we suppose,) are to be abstained from by the members and discountenanced in others. Furthermore, "a censorship for literature, drama, and art" is contemplated, which shall be under the direction of distinguished scholars employed for the purpose and "their dicta" (the society's spokesman says) "will be respected by the organization."

In conclusion it is stated that "the members will seek to ground themselves deeply in the teachings of their faith and will not shrink from the discussion of the ethical problems of the day." This extensive program, it is announced, is to be worked out under the supervision of the Archbishop of New York. The names of the members of the society and its officers are given *in extenso*, and any doubt as to their social status is removed by an extract from a letter written by Cardinal Gibbons to the officers of the society, which they thought proper to confide to the reporters, and in which His Eminence states that he is "greatly pleased to



know that the 'Filiae Fidei' have been organized and are recruited from New York City's highest social circles."

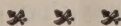
We are sorry not to be able to add our humble commendation of this comprehensive scheme for the reform of modern society and for the uplifting of "literature, drama, and art," which the "Filiae" have undertaken to accomplish; but it seems to us that if the evils complained of exist in what is described as "exclusive Catholic society" in New York, the "Filiae Fidei" can not do better than to cut loose wholly and at once from such society. Better a thousand times that they should retire to the privacy of their own domestic circles than remain members of a social "set" whose practices are not merely frivolous, but positively vicious. And it is not necessary that Catholic women should be organized into a club to avoid evil associations. The duty of avoiding the occasions of sin and of showing good example is incumbent upon the individual conscience independently of any society or organization. Happily the vast body of Catholic women of good instincts, by reason of their native refinement of character, their occupations, and in many cases from the necessity they are under of providing for themselves and their families, are safe against the temptation to play bridge whist or to sit in the tea-room of the Waldorf-Astoria in New York or in the Casino at Newport sipping whiskey cocktails. If the so-called higher social circles include any Catholic woman guilty of these practices, it is evident that the "Filiae" can hardly associate with such as these, even with the hope of reforming them. There is nothing more heartless, more vulgar or more pagan than high society as it exists today. Money is its mainspring, notoriety its object and end. The antics of the "smart set," whether exhibited at New York or at Newport, have excited the disgust of all self-respecting men and women. Time and again the secular press has ridiculed its follies and inveighed against its demoralizing influence. So irreligious is its atmosphere, so contrary to the spirit of the Church is its constant pursuit of pleasure and its luxurious self-indulgence, that we wonder to find any Catholic man or woman identified with it. If the abuses referred to are so prevalent in high social circles frequented by Catholic women, that it seems necessary to organize a society to combat them, we fear the good ladies, however praiseworthy be their motive, are wasting their energies. They can not cleanse Augean stables. And with so much to be done for poor, suffering, afflicted humanity in such a great city as New York, they surely can not lack opportunity for the employment of their time and efforts in works of mercy and charity, which, while they exalt religion, are sure to bring their own reward to those who engage in them.

The further proceedings of the Society are recorded in the *N. Y. Sun* of Feb. 17th ult., which good-naturedly banters the "Filiæ" as follows :

"The Filiæ Fidei, the Catholic women's club recently organized to set an example to other women in society, adopted a patron saint yesterday. There was just one point on which the members all agreed : Their patron must be a saint whose patrician blood entitled him to a coat of arms which could be used by the society. Francis de Sales, Bishop of Geneva, a nobleman entitled to two coats, was selected by a unanimous vote. Which of the two will be used by the society has not yet been decided. His episcopal coat of arms is the more picturesque, but some of the members think that the De Sales crest is more aristocratic. St. Louis of France was rejected because France is now under the frown of the Filiæ Fidei, and anyway the records of several Louis are altogether inconsistent with saintliness. The good St. Elizabeth of Hungary also was rejected. The society did not want a patroness, but a male guardian. St. Ignatius Loyola, founder of the Jesuit order, possessed all the necessary qualifications and would probably have been adopted, had not the Jesuits of New York expressed their disapproval of having the good man's name associated with the peculiar views advanced by the new society. Among the saints whose names were not considered were St. Peter the fisherman, St. Joseph the carpenter, St. Benedict the beggar, and St. Patrick. The Filiæ Fidei aim to check divorce, to restrict drinking, gambling, and immoral reading and to abolish décolleté gowns."

The gentle, retiring St. Francis of Sales—that combination of worldly wisdom with a most unworldly spirit—noble by birth but plebeian in his humility—who valued crests less than a beggar his rags—the "gentleman saint," as he was styled, not offensively, by Leigh Hunt, who, Protestant though he was, made our saint the subject of one of his most charming essays—who counseled Philothea so wisely, warning her to shun the society of the vicious, the indiscreet, and the profligate—these, and many other thoughts which the name of Francis de Sales inspires, tempt our pen to run on, but the limit of space forbids.

When the "Filiæ" shall have put themselves so to speak in marching order, we shall be pleased to record the progress of their crusade against "moral evil in society" and to note their elevating influence on "literature, drama, and art."





## A CATHOLIC DAILY NEWSPAPER IN PROSPECT.

In a recent note from a contributor (No. 6, p. 95) it was announced that Catholic daily newspapers in the English language would probably soon be published in two Eastern cities.

One of these cities is Buffalo, where the Volksfreund Company, who have for many years successfully conducted a German Catholic daily, have recently started a movement for getting out another in the English language.

The realization of the project is not yet assured ; but it has arrived at a stage where we can safely venture to give it wider publicity, which we do in the hope of creating an active interest in this praiseworthy and timely undertaking even outside the narrow circle within which it will have to secure the bulk of its sustenance.

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In January last, the President of the Volksfreund Company, Mr. James G. Smith, an energetic Catholic lawyer of large newspaper experience, sent out the following circular to the clergy of the Buffalo Diocese :

"Our company, publisher of the Buffalo *Volksfreund*, has been urged to undertake the publication of a daily and weekly secular newspaper in English, based on correct moral principles. Our friends who are urging us, realize, as well as we do, the great necessity of a daily newspaper, correct in its advertisements, correct in its news, and correct in its editorials. And on the other hand they see the baneful influence of newspapers that incessantly violate these principles. The word 'correct' is here used with special significance.

"From its nature it will not conflict with any existing religious paper ; indeed both having the same principles in common, they will harmoniously supplement one another for the good.

"In order that it shall not be a one-man newspaper or the stock held by one individual, and to have the stock held by the greatest number, a popular subscription is proposed at \$5 per share of the increased capital stock of our company.

"This method will also inform us whether the popular demand for a newspaper on these lines is so great as to justify us to undertake the project. If we receive the proper encouragement we shall proceed.

"We are authorized by the Right Reverend Charles Henry Colton, Bishop of Buffalo, to say that our enterprise has his most hearty approval and that our past record as publishers of the daily Buffalo *Volksfreund* gives him the most desirable reason for

hoping and expecting that we shall never publish aught else than a morally clean and most commendable paper.

We say with justifiable pride that during the thirty-six years of the *Volksfreund's* existence no indecent or even quack advertisements have disgraced its columns and that, to this very day, no other daily of Buffalo has dared expose and prove (so) persistently and effectively the wickedness and utter untenableness of the theories of Socialism.

"Our past record, therefore, will, we believe, justify the confidence our friends and supporters are placing and will place in us.

"It was thought proper by our board to apprise you of our intention, and ask your opinion, if you will be so kind as to give it, of the proposed undertaking. Should you care to know more, kindly inform us, and we will give you all the information you may desire."

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The *Volksfreund* Company was encouraged by the clergy, and in February, Mr. Smith issued this circular :

"Some of the most highly respected gentlemen in this community urged the *Volksfreund* Printing Company, publishers of the daily *Volksfreund*, to undertake the publication of a secular, up-to-date newspaper, in the English language, based on Catholic principles.

"The reasons why this company was chosen to undertake so important a work are as follows :

"*First.* The gentlemen comprising the directorate of this company are some of the most prominent men in this community, who lived here all their lives. They are men of great business capacity, absolute honesty and probity, men of character and principle, and practical Catholicity, prominently identified with the charitable work of our Church. Nothing can be said against them.

"It is axiomatic, in order that a newspaper have moral weight, it must be conducted by honorable men.

"*Secondly.* The company has for thirty-six years successfully conducted in our city a morally clean, secular, daily newspaper, with Catholic tendencies, in the German language. No advertising of even doubtful character found space in its columns, immoral news, or such against our faith and its ministers was barred. It is the only (?) daily secular newspaper in our country that has fought Socialism, from Catholic premises. This is a record to be proud of.

"The non-Catholic *Illinois Staatszeitung* says that the daily



*Volksfreund* is one of two of the most prominent Catholic newspapers in the German language in our country.\*)

"*Thirdly.* The company owns its plant, building, and machinery.

"The company has promised to make the attempt. Alone, however, it is unable to undertake it; hence this appeal.

"The installation and operating expenses for one year will be about \$125,000.00, which sum it is proposed to raise by popular subscription at \$5 per share of the increased capital stock of said company. Thus it will not be a one-man concern. It is better so. We know what one-man power is, and how easily it is abused, even though the possessor of it be a Catholic. Furthermore, if the enterprise have many roots it will be stauncher against wind and storm, but if it have but a single root, it is liable to be loosened from the soil of our faith. Safeguards are provided so that the proposed paper will ever remain Catholic.

"When \$100,000.00 of the increased capital stock is subscribed, the company is authorized to make a call of 10% of the subscription, 10% 30 days thereafter, and 10% every 30 days until the full amount is paid in. This will spread the payment over ten months, making the payments easy. No money shall be payable until \$100,000.00 is subscribed. If the last mentioned sum be not subscribed by January 1st, 1905, the subscription shall be void. And when the subscriptions are paid in full, the stock shall be non-assessable, and no further liability follows.

"This is no charity scheme, but a business proposition. Every subscriber becomes a stockholder. Neither is it a business *scheme*. The gentlemen who are engaged in establishing the enterprise, will devote their time, attention, and labor without any compensation whatever. The only expense to do it, will be a payment of five per cent. of the stock to solicitors. Any trustworthy and active person may be appointed a solicitor.

"In order to assure doubters that the project is undertaken in good faith and that no part of the money raised shall be used for any other purpose than that of establishing and conducting a daily, secular newspaper, in the English language, based on Catholic principles, three trustees—two priests and a layman—will be appointed, who shall take charge of and bank all subscription moneys to be subject only to their check or draft.

"The proposed paper will be an American, up-to-date, high-toned, politically independent, secular, evening, penny newspaper, whose Catholicity shall be discernable in its advertising, news, and editorial columns. It will not be a religious paper. It is the aim

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\*) The other is the St. Louis *Amerika*, of which I have for the past two years had the burdensome honor of being the acting editor-in-chief.—ARTHUR PREUSS.



of the projectors, that it shall in no way conflict with any existing, religious paper. It will be better than any existing secular English newspaper, in this that its news, local or telegraph, will be morally clean and not anti-Catholic, its editorials will have their foundations in our faith. If our religion shall require a champion, it will be ready, and bigotry will 'hide its diminished head.' To foment religious strife will be foreign to its mission.

"The necessity of a daily newspaper on these lines is as obvious to you as to me, and I will not expatiate upon it. Men of our faith in this country have been clamoring for it a great number of years.

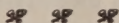
"Here then we are given an opportunity to assist an enterprise which will be of incalculable benefit to good morals, to our country, and to our faith. The purposes for which it stands are so worthy, that they are a direct aid and complement to that for which the Catholic priest stands. It will be the most potent secular weapon for our faith that this country ever witnessed. Success here will insure success for similar enterprises in every community of our country where Catholics are in numbers. Then the voice of the Catholic will and must be heard in our land, nor yet will he be treated as an alien or inferior.

"The Right Reverend Charles Henry Colton, Bishop of Buffalo, authorized the projectors to say that their enterprise has his most hearty approval.

"We should give this worthy enterprise every encouragement and assistance in our power. If you are moved to do something, please to sign the enclosed blank and mail it to me or to the address upon it.

"As a good priest said: 'Every Catholic clergyman should take stock in this enterprise.'"

*[To be concluded.]*



## WHY CHRISTIANITY AND AMERICAN FREEMASONRY ARE IRRECONCILABLE.

[A Summary of the Papers on Freemasonry Hitherto  
Published by THE REVIEW.]

We have done enough to indicate the nature of Masonry's religion and do not care, for the present, to pursue this part of the subject further. Those who wish for fuller details have only to study the symbols of paganism and their explanation. The symbols which Masonry has taken from the Old Testament are, like the Holy Saints John taken from the New, mere blinds to conceal the old sun worship in its concrete form.

To sum up briefly, therefore, what we have said in these ar-

ticles, we have shown the intimate connection that exists between Masonry and paganism. To the Mason, the rites of paganism are "sacred and of the most solemn character"; they furnish "models for his symbolism"; he practices the "sacred rite of circumambulation in imitation of the apparent course of the sun"; Plautus, Callimachus in his hymn chanted by the priests of Apollo, Corynaeus at the funeral of Misenus, the Hindoos, Druids, and like pagans, are his instructors; all the rites regarding Sabatism or sun worship, he is assured, "come from a common source, to which Freemasonry is also indebted for existence." True to its origin, Freemasonry "constantly alludes to the sun in his apparent diurnal course and imperatively requires, when it can be done, that the lodge should be situated due east and west, so that every ceremony may remind the Mason of the progress of that luminary." Hence the "modern Masons dedicate their lodges to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry," but these are "not saints" at all, as we are presently informed; they are "the two northern and southern limits of the sun's course," "the summer and winter solstice." Hence also "in every regular and well-governed lodge there is represented a point with a circle," "an interesting and important symbol in Freemasonry," "a beautiful but somewhat abstruse allusion to the old sun worship," which symbolizes "that modification of it known among the ancients as the worship of the Phallus." This symbol was the symbol of the Supreme Deity among the pagans, and expressed "the male generative energy and the female prolific principle"; this idea, "the true interpretation of the point within the circle is the same as that of the master and wardens of a lodge," for these are represented by the columns of Wisdom, Strength, and Beauty, and "the male generative energy was represented usually by a column." "Masonry is a system of morality veiled in allegory and illustrated by symbols." "Learned Masons have been, therefore, always disposed to go beyond the mere technicalities and stereotyped phrases of the lectures and to look in the history and philosophy of the ancient religions and the organization of the ancient mysteries, for a true explanation of most of the symbols of Masonry, and there they have always been able to find the true interpretation." Masons are builders, Temple Builders. "The idea of the legend [of the Temple Builder] was undoubtedly borrowed from the ancient mysteries, where the lesson is the same as that now conveyed in the third degree of Masonry" (pp. 112, 113). "The Temple Builder is, in the Masonic system, the symbol of humanity developed here and in the life to come; and as the temple is the visible symbol of the world, its architect becomes the mys-



tical symbol of man, the dweller and worker in the world, and his progress by the gates is the allegory of man's pilgrimage through youth, manhood, and old age to the final triumph of death and the grave.

The number Twelve was celebrated as a mystical number in the ancient systems of sun worship, of which it has already been said that Masonry is a philosophical development [pp. 113, 114]. This difference between Masonry and the ancient mysteries is, therefore, one of "form," not of "principle"; the lessons are the same, the manner of imparting them, different. Masonry avoids the gross idolatry of the pagans, who worshipped the visible image, but gives its worship to that which the image typified, the prolific powers of nature. These are its Supreme Deity, these its Lord. Jehovah, Bel, On, Jupiter are but different forms of the tetragrammaton or Ineffable Name—symbols of the primitive worship of our race, which was Sabaism or sun worship—the symbol is indifferent, provided that the true interpretation be preserved. Thus understood, Masonry can embrace all the religions of mankind, save that which makes Jehovah what He really is, the One, Self-existing, Eternal, Personal Creator, distinct from his creatures and infinitely above them, whose personal will, manifested in the ten commandments given to Moses, constitutes the moral law of our race. Here there can be no compromise; "Thou shalt not have strange gods before Him," and hence the eternal, impassable abyss between Christianity and Masonry. Jehovah, God, is for the Mason a mere symbol of the generative powers of nature; for the orthodox Jew and Christian, all nature is a creature, called into being by Jehovah's omnipotence and subject to His will. Freemasonry is the rebellion of the human heart, and the indulgence of our sensual nature as an independent worker in the world; Christianity is the due subjection of a created nature to the wise laws of a Superior Infinite Power. Masons, the builders of humanity, were typified in the times of Solomon by the Giblemites, the stone-squarers, the subjects of Hiram of Tyre, or of the Stone, the worshippers of Adonis, "the men of his couch" and "confidence;" "the mysteries of the worship of Adonis, and the initiation accompanying it, more closely resembled in its symbolism and allegorical teaching, the initiation into Masonry than any other of the ancient rites" [pp. 541, 542]. Adonis, Adonai, is the Lord of Masonry. "Adonis," says Mackey in his 'Encyclopaedia of Freemasonry,' p. 24, "which is derived from the Hebrew Adon—lord or master—was one of the titles given to the sun; and hence the worship of Adonis formed one of the modifications of that once most extensive system of religion—the sun worship. Godwyn, in his 'Moses and Aaron' [l. iv, c. 2]

says: 'Concerning Adonis, whom sometimes ancient authors call Osiris, there are two things remarkable: aphanism, the death or loss of Adonis; and heuresis, the finding of him again. By the death or loss of Adonis we are to understand the departure of the sun; by his finding again, we are to understand his return.'

We understand at last the prayers of Masonry addressed to its most holy and glorious Lord God, the great Architect of the Universe, the giver of all good gifts and graces, etc. Adonis, Adonai, Sun, Lord, here is the key. The lodge was "opened in the name of God and the Holy Saints John as a declaration of the sacred and religious purposes of its meeting, of its profound reverence for that Divine Being whose name and attributes should be the constant themes of its contemplation, and of its respect for those ancient patrons whom the traditions of Masonry have so intimately connected with the history of the institution" [Ritualist, p. 14]. The Holy Saints John we have found to be the summer and winter solstice; Adonis, Adonai, Lord, the Sun, is the Deity with which "our Holy Saints John are so intimately connected." In the "Stone of Foundation" of Masonry we are taught by the Masonic Ritualist the identity of symbolism between it and the stone worship of the ancient pagans. The column the statue of Hermes, indicates in the passage what writers on pagan symbolism openly assert, that, namely, the underlying dogma is the same as in sun worship, Phallic worship, Adonic worship, the deification of the generative powers in nature, and especially as expressed in man. The Kabbala openly proclaims the identity of the two by attributing to Foundation the pagan significance.

And so it has ever been and so it will ever be throughout time: the sensual passions and reason contending for supremacy. So it has ever been and so it will ever be: "iniquity lying to itself" and priding itself on a liberty which is, in truth, the basest of slaveries. So it has ever been and so it will ever be: 'the sad experience of Eden fruitlessly repeated, an experience relegated to the realms of myths by unbelief, but none the less a fact; human nature, eating of the forbidden fruit and seeking to make itself God, deceived by the serpent which Masons have ever considered a legitimate symbol of Freemasonry.

[In another series of articles we purpose to prove that American Freemasonry is specifically anti-Catholic.]



—"The reforming energy of Pius X. continues unabated. He himself remarked the other day to Decurtins, the distinguished Swiss Catholic, that he had ten 'Motu Proprios,' each of them effecting a reform, ready in his desk."—From a Rome correspondence of the *Freeman's Journal* (No. 3687.)



## BOOK REVIEWS AND LITERARY NOTES.

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*Via Dolorosa.* By a North Country Curate. St. Louis, Mo.: B. Herder. London: Sands & Co, 1904. Price \$1.35.

Here we have a novel which in its plan reminds us somewhat of Fr. Sheehan. Instead of Maynooth, we have St. Sulpice, and for Erin, Gallia. There is much nice, easy Latin, which always pleases those of us who know a little and like to keep in practice by meeting with an occasional quotation. There is also much desultory French. "La belle langue" sometimes suffers an unwonted *lapsus*, but what can one expect from an acknowledged Anglo-Irishman? Still, too many readers of English will object to "Chambre des Deputies," which is invariable throughout the book. There is plenty of contrast between the different characters, and the tragedy in the life of the principal personage is offset by the happiness attending the path-way of those less prominent.

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*The Tragedy of Chris.* By Rosa Mulholland (Lady Gilbert). St. Louis: B. Herder. London: Sands & Co. 1903. Price \$1.50.

The story of the devotion of one young girl to another—devotion carried almost to extravagance, but rewarded at last by the salvation of a soul. The first chapters describe Irish scenes and customs in a breezy, natural, spontaneous manner, which is refreshing and delightful. One might wish for a little more care in the working-out of the plot, some features of which approach that degree of improbability objected to in fiction, however often we may meet with it in real life.

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—We have received from F. Pustet & Co.: 'Das Neue Testament unseres Herrn Jesus Christus. Uebersetzt und erklärt von Augustin Arndt, S. J.' It is a new, revised, and improved edition of Allioli's famous translation and has the approbation of the S. Congregation of the Index. The improvement consists not only in greater copiousness of the explanatory notes, but also in a better adaptation of the text to the genius of the German language. The typographical get-up of the volume is excellent. Price, net 80 cents.

—Theodore Wacker, in a volume entitled 'Entwicklung der Socialdemokratie in den zehn ersten Reichstagswahlen (1871—1868)' and published by B. Herder, offers an immense collection of official figures showing the numerical growth of the Social-

Democratic party in the various countries and provinces constituting the German Empire. He proves that this growth—undeniably large as it is—has been greatly overestimated and that the conservative citizens of the Fatherland are well able, if they unite, to ward off the dangers threatening their native country from Socialism.

—We have before us a history of the Catholic conventions held in Germany from 1848 to 1902 (*Geschichte der Generalversammlungen der Katholiken Deutschlands, 1848 bis 1902. Im Auftrage des Centralcomites dargestellt von J. May, Pfarrer. Köln: Bachem, 1903*), which would deserve to be Englished, in order to rouse the Catholics of English-speaking lands, especially of these United States, to imitate the example of their brethren in Germany, who have accomplished such signal victories for the Church by their splendid organization, in which these conventions form such a conspicuous feature and powerful incentive.

—In introducing a review of 'The Nemesis of Froude,' by Alexander Carlyle and Sir James Crichton-Browne (New York: John Lane), the scholarly critic of the *N. Y. Evening Post* (Jan. 28th) says:

"The weak point in Froude's armor was inaccuracy. He had a constitutional tendency to be inexact and false. He seems to have had the most implicit confidence in his own recollection of facts, but, as it is put here, his memory was really an organ, not of retention and reproduction, but of transformation. We are not surprised to learn that curious illustrations of this are afforded by his posthumous account of his relations with Carlyle."

—In a brochure, 'Les Chrétiens ont-ils incendié Rome sous Néron?' (Paris, Blond & Cie.) *M. Paul Allard* deals with the theory of a recent Italian writer, which was discussed some time ago in the American press, that the burning of Rome under Nero was the work of the Christians. After a careful examination of all the evidence, he reaches the conclusion that the problem concerning the origin of the conflagration will probably never be solved. Of the contemporaries, some attribute it to Nero, others to accident. Tacitus indicates both hypotheses. After him the culpability of Nero seems to have been accepted by the people and the historians. It did not occur to any ancient writer, pagan or Christian, to hold the Christians responsible, and as long as no ancient testimony can be adduced to this effect, *M. Allard* rightly deems it the duty of the historian to hold the notion of no account.



## MINOR TOPICS.

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*The Y. M. C. A. and the Catholic Church.*—We have frequently heard the Young Men's Christian Association denounced from the Catholic pulpit and in the Catholic press as a Protestant society unfit and dangerous for our Catholic young people.

But the other day we read in the *Republican-Gazette* of Lima, Ohio [issue of Feb. 6th]: The Y. M. C. A. "has the endorsement of the Roman Catholic Church in many places. The *Parish Messenger* of St. Joseph, Mo., has these two paragraphs urging parents to direct their children in the way they should spend their evenings: 'Oftentimes the good work of Catholic schools and home training has been decidedly frustrated by the demoralizing influence of the crowd on the street corner. The gymnasium classes of the Y. M. C. A. offer your boy a good place to spend some of his evenings.' The other paragraph, directed to boys, reads: 'In every department of work there is a call for boys who bring their intelligence to bear upon their labor. These are the ones who are asked to go up higher. Evening classes at the Y. M. C. A. help many a youngster.'

"The *Father Matthew Herald*, of Boston, has for three years commended editorially the Boston Association and its advantages, and publishes a column advertisement of its privileges free of charge.

"Father Rupert, of St. John's Church, in South Lima, is a member and a supporter of the Lima Association. His recommendation of the Association is strong."

And last week we saw in the *New World* of Chicago [xii, 25] the following editorial note:

"Frequently one must, indeed, go away from home to learn the news. A Jesuit friend in far Ceylon sends us a copy of the *Ceylon Observer* of January 4th, which contains a letter from its editor, at present in this country, at St. Louis World's Fair, which says: 'I notice the action of the *Columbo Catholic Union* in reference to the Y. M. C. A. It is a great contrast to the action and attitude of Roman Catholic priests, as well as laymen, toward the Y. M. C. A. in America. In Chicago I heard there were more Catholic than Methodist members of the Association, and the secretary told me that only the week before I arrived there a priest brought a young man to him to join, saying he did not know where he could get more suitable instruction or be in better company.'"

The *New World* calls for the facts in this case. "Is it true," it asks, that "there are more Catholic than Methodist members of the Y. M. C. A. in Chicago? If so, is it not time for our Catholic societies to look into the matter?"

We should like to have this topic thoroughly discussed. Information as to the character of the Y. M. C. A. and its membership will be thankfully received by THE REVIEW. We should particularly like to have a copy of the constitution of the society and learn the opinion of Catholics who have come in personal contact with it anywhere in the country, as to the spirit of its branches

and the possible dangers to Catholic young men from membership therein.

We are informed by Bliss' Encyclopedia of Social Reforms [2nd edition, p. 1422] that the Y. M. C. A. rests on "a specific Christian basis" and is "organized for the physical, mental, social, and spiritual benefit" not only of its members, but also "of young men in general." What is this specific Christian basis, and of what nature is the "spiritual benefit" that the Association seeks to confer on "young men in general"?

*The Poles of Green Bay.*—We are asked to print the subjoined remarks by a Polish pastor of the Diocese of Green Bay :

"In number 8 THE REVIEW I have read..... We believe we have heretofore given it as our opinion that the only way they (the Poles) will succeed in obtaining such representation will be by getting a Polish priest, who is qualified for the episcopal dignity and office, on the regular term of candidates for some vacant diocese." Quite a number of the laity as well as of the clergy know that you speak the truth, but this is disliked even by some high-standing churchmen, who publicly speak and proclaim that 'nationalities have caused and cause so many heresies and schisms in our Catholic Church'! Yet the very same persons, *sive per fas, sive per nefas*, strive to advance the interests of their own nationality. In the Green Bay Diocese, e. g., when the Polish clergy had made a move to obtain a Polish bishop, the very same persons who claim they do not believe in nationalities, sent a petition to the clergy to be signed in favor of their *persona gratissima* in order to hinder the Polish movement: Up to the present moment only those can be bishops in this country, whose names are on a regular list. \*) If no ski or wicz had a chance to become a bishop, the cause of this is, that the Poles have had no representation among those who select the candidates. Though the bishops have learned that the Polish element is very numerous and still growing stronger, hardly ten of them have chosen one consultant; and what can one man do against 5 or 6?

"As soon as the good bishops will give us more consultants, Rome will give us at least one bishop. Give us our rights and we shall be satisfied! Think, we are two millions of people and have no representative in the hierarchy! If the Green Bay Diocese would have at least two Polish consultants, we would have gotten a Polish name on the regular list. The Poles of the Diocese and all the Poles are fighting for justice in the same way as the Germans were 50 years ago. These have not rested until they have obtained what they asked for, and I believe the Poles will not cease until Rome gives them a favorable decision. As soon as Bishop Messmer announced his translation, the Polish priests of Green Bay chose one of their nationality with good and perfect qualifications and sent a petition to all the bishops of the province and all the diocesan consultants, asking them to put his name on the regular list. But from the *Catholic Citizen* we can safely conclude that our petition was ignored. In place of a Polish priest there has been chosen one who represents a nationality which has but

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\*) Rome is not bound by any list.—A. P.



sixteen priests in the diocese ! It is a good thing that the Catholic Church is a divine institution governed by the Holy Ghost, else only one nationality would be good before St. Peter. Let the Poles wait until Rome will speak, then they will say : *Roma locuta, causa finita.*"

The same reverend correspondent also informs us that there are thirty-one Polish priests in the Green Bay Diocese, several of whom are pastors of English-speaking or mixed congregations on account of Polish missions attached ; and that the Poles support an independent orphan asylum, a new academy and sisters' convent, a Franciscan monastery, and a college.

"*Alright.*"—We used to write "alright," until some years ago a friendly Jesuit critic called our attention to the fact that it was not good usage and looked strange in a journal of the quality of *THE REVIEW*. "Alright" is, however, increasing its claims upon our respect. We have lately seen it spelled this way in a letter written by one of the best English scholars in America, and now we read in a communication of Mr. Henry Leverett Chase in the high-class New York *Evening Post* (Feb. 17th):

"Colloquial expressions may possibly, at times, serve as indications of the temper of a people, and at present in the Middle West everything is 'all-right.' A perfect epidemic of this term is upon us, and in all quarters our ears are assailed by it. It is usually pronounced 'awright,' but it has numerous variants as to stress ; the most popular being a prolongation of the first word, and then a sharp sounding of the second—a peculiarly offensive form, borrowed, I believe from some vaudeville actor who has, unhappily, touched a sympathetic chord in the crowd. In spelling, I find a tendency to contract the term into a single word, 'alright.' It is thus noticeable in the letters of traveling salesmen and country merchants. In domestic service the use of 'all-right' as a response to every query or instruction is peculiarly exasperating and difficult to eradicate. It spreads to the children of one's household, and even the mistress and master find themselves slipping into its use. The phrase seems to have developed vogue since the 'full dinner-pail' came upon us, and reflects, perhaps, the easy, good-natured tolerance born of prosperity—the philosophy of 'whatever is, is right.'"

—We have received the following communication : "In No. 6 of *THE REVIEW* (p. 96) you noted an announcement by the *Sacramento Union* of a 'Midwinter Rural Fair' held by the ladies of St. Stephen's Catholic Church in Junipero Serra Hall, which Midwinter Fair had on its program 'a delicious chicken dinner,' although it was a Friday. You ask : 'A Catholic fair with a chicken dinner served by Catholic ladies on FRIDAY—what are we to think of that?' Perhaps this is the explanation. California, once having been a part of Mexico, may still possess the Mexican privilege which allows Catholics to eat meat on ordinary Fridays of the year. Certain it is that this Mexican privilege exists in Arizona, which too was formerly a part of Mexico. I have been there and have spoken to the Bishop of Tucson on this very point. And if this Mexican privilege seems to be over-indulgent, let us remember that the Mexicans, the ones chiefly benefited, have many Fridays,



oftentimes not having meat for weeks and even months. Now, if this opens the way to an explanation, you may make use of it. If however, I should be mistaken, I am willing to be corrected.—(Rev.) M. Schneiderhahn."

We have made enquiries and learned that the "Mexican privilege" of eating meat on Friday does not apply to California.

—In an article "The Pope and the Reform in Church Music" in the *Ecclesiastical Review* [March, 1904] Professor W. F. P. Stockley says [p. 279]: "From all sides, from all lands, says the Pope, the universal cry for reform has reached our ears. And yet from the largest city and the greatest Catholic centre of the United States, and again from that of Canada, there rise in the press some traitorous or ignorant or vain self-flattering voices to the effect that we are not to blame, and that the Pope's words apply only to Rome and Italy. Let us say it out boldly [if we are ready to follow the Pope], that we English-speaking Catholics of the New World have probably, in thus following him, the most troublesome journey to make of any Catholics on earth."

—Rev. Louis S. Walsh shows in a valuable paper in the *American Catholic Quarterly Review* (No. 113) that, if Governor Winthrop or Cotton Mather or John Harvard or any of the many famous men of the early Massachusetts and other colonies were allowed to come back to the scenes of their manhood, and would look for the great corner-stone of the foundation, for the beautiful inscription over the doorway of the school-house, "to teach the principles of religion and the capital laws of the country," they would find them both, bright and strong and enduring, not in the State public schools, but in the Catholic schools of Massachusetts.

—"The silly *Herold des Glaubens* has followed the dishonest REVIEW in declaring that a professor in the Catholic University has given it as his opinion that St. Paul commissioned a woman, Thekla, to preach the Gospel. The lie will now be passed around by all anti-American press" (*sic!*).

Thus the *Western Watchman* (xvii, 16). The "dishonest REVIEW," as is its wont, proved its statement by giving chapter and verse (vol. xi, No. 6, pp. 81 sq.) The honest *Watchman*, as usual, bears false witness against his neighbor.

—Rev. Joseph F. Smith, of Cleveland, says of the late Senator Hanna in a letter reproduced in the *Catholic Universe* (No. 1535): "The deeds of charity on the part of Senator Hanna and the whole Hanna family can not be praised too highly. Their charities have known neither lines nor limits." We quote this statement of a Catholic priest because Mr. Hanna was pretty generally regarded as close-fisted and flint-hearted.

—We read in the *Hartford Catholic Transcript* (vi, 37): "The Bishop of Lourdes has just called off a lot of swindlers who have been exploiting a whole line of syrups, elixirs, and lotions that have not the remotest connection with the shrine of French devotion."

This is gratifying news; but since when is Lourdes an episcopal see?





